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Siva Sai

CEYLON PRASANTHI

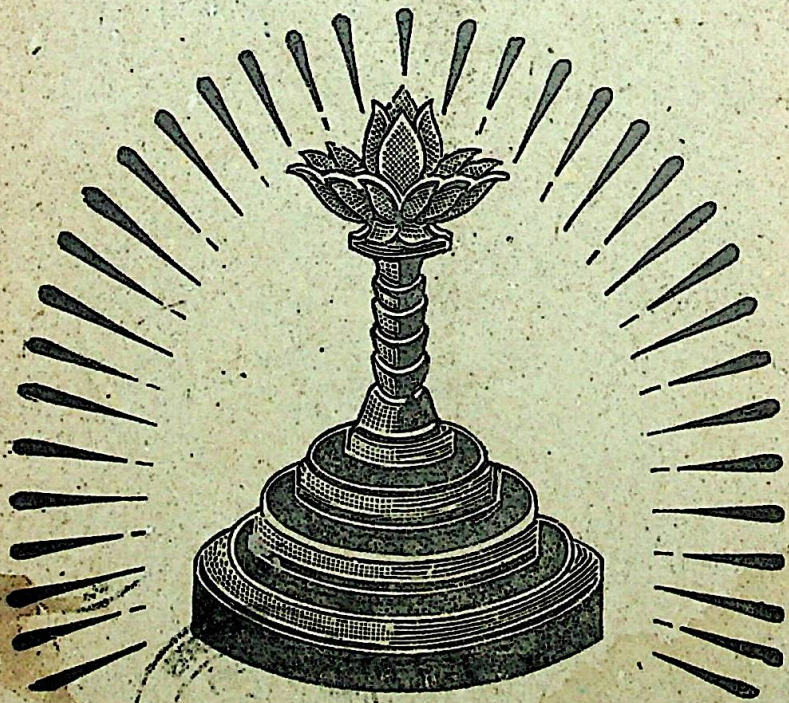
JOURNAL

OF

No.....

BHAGAVAN SRI SATHYA SAI SEVA SAMITHI

COLOMBO.



18th JULY 1970

GURU POORNIMA DAY

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We are happy to announce that Prof N. Kasturi will be released by Bhagavan after the 28th inst for a visit to us.

NOTE

Persons proposing to visit Prasanthi Nilayam are requested to confirm whether Baba is present or not by sending to Prof. No. Kasturi, Prasanthi Nilayam, P. O. Anantapur Dt., Andhra Pradesh (India) a reply letter, or reply paid telegram or inquiring over the Phone Kothacheruvu 30 (via Dharmavaram); for reply letter international stamps should be enclosed.

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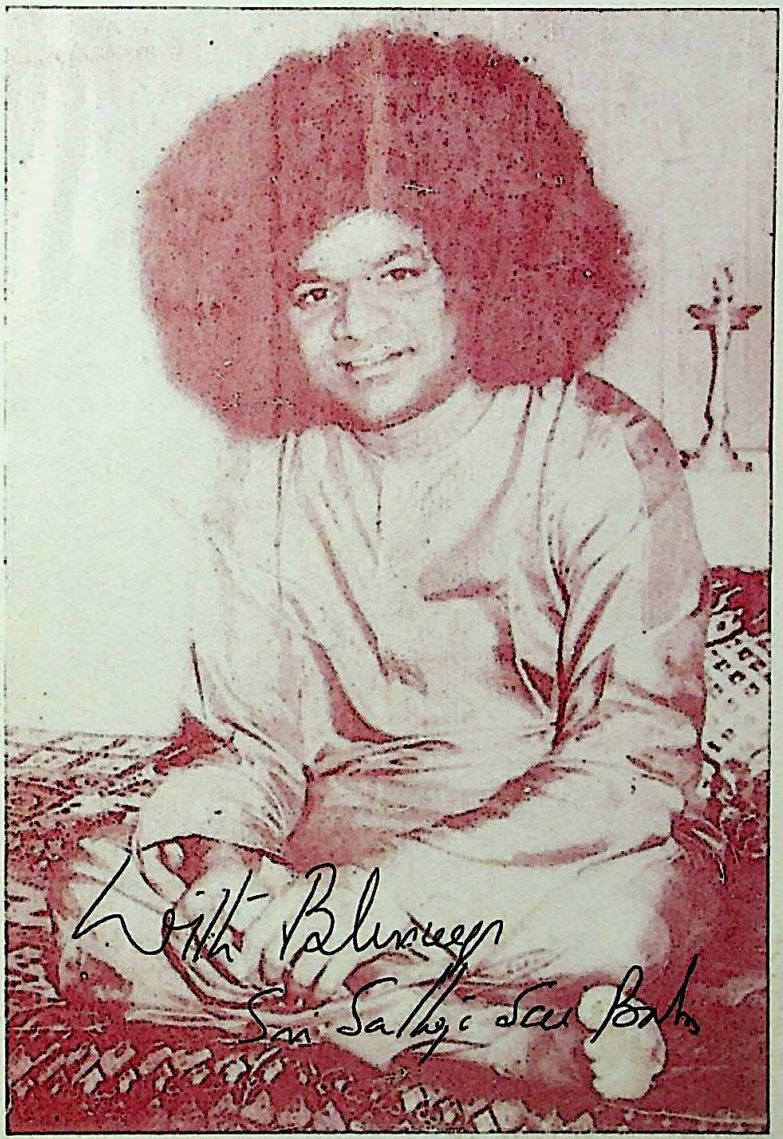

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...andamayee Ashram
...AS.

OURSELVES

No Poorna Avatar came into incarnation since the time of Sri Krishna. We are the luckiest generatiou to be born when Bhagavan Sri Sathya Sai Baba is with us.

Our existing Shastras give us a little or no information about the mysteries of Avatarhood. No lesser being than Bhagavan himself has told us these. He has given in His lectures that His father had nothing to do with His conception and that this mystery was the same as in the case of Sri Krishna and Sri Rama. In the latter's it is said in the Ramayana that in the Aswamedha done on behalf of Emperor Dasaratha a figure appeared from the Yajna with a bowl of 'pakasam' to be taken by the queens of the Emperor. Sri Rama and His brothers were born as a result of that Yajna; but in the birth of Sri Ksishna the question is not tackled at all.

Bhagavan was gracious enough to tell us more about Himself. The rays emanating from His physical body extend as far as the boundaries of His Ashram, Prasanthi Nilayam. His Mano-maya Kosha covers our entire earth. i. e. He kuows the thoughts of everyone, not by effort but as a matter of His Constitution. His Anandamaya Kosha extends to the limits of the entire Cosmos. i. e. there is nothing that he does not know of the beings and their life in the various universes. Our head reels wheu we think of it, but the thought that our brains are finite gives us the answer for this pitiful

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experience. He exhorts us that the same good fate awaits all of us viz. that we would one day realise our God-head.

He throws before us bales and bales of wisdom. Our brains cannot possibly assimilate all the truths given in His six volumes of lectures at the first few readings. Luckily there are bakthas like the American lady-devotee who had edited "The Heritage of Prasanthi Nilayam". It embodies the rarest pearls of the first four volumes. When the 8th volume of lectures is printed we shall look forward to the 2nd volume of "The Heritage of Prasanthi Nilayam".

He cures all kinds of diseases, especially those that had been given up as hopeless by expert medical men. But certain cases he refuses to look at. They are those whose Karma is totally against a divine cure. Many are puzzled. This requires an explanation. Let us take the case of a rich man deliberately causing harm, mental and physical, to poor men and women. He takes great pleasure in inflicting pain and loss of limb in others. Such a man should reap the fruitis of such wanton cruelty by suffering from chronic diseases. If such a man is cured by Bhagavan by His divine touch he will again resort to the same sort of cruel life. He must suffer sufficiently so as to ruminate on the cause of his suffering. Then only will he repent and give up his old wrong ways of life.

In the cure of diseases He also adopts the method of taking on Himself the disease that has already set in or that is about to affect a devotee. Quite many Hindu Saints have done so, but not infrequently we find the Saint concerned succumbing to the same disease. Not so with Bhagavan. He completely cures Himself in a matter of days. That is a special feature of Avatarhood. Most people are not aware of the work He does. Some think that He confines His healing to those who go to Him. No. He goes to hospitals in His sukshma sarira and does

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the needful. We shall refer to one such visit to the General Hospital in Colombo. A middle aged advocate was lying critically ill in a paying ward. He had a swelling in his left chest for very many months. Now he had a stroke and half his body was paralysed. The doctors had given up hope. At this critical stage at midnight Bhagavan appeared before the patient and blessed him. He was then seen by the patient going towards the bath-room where he disappeared. His immediate relatives were asked by the patient to find Him in the bath–room. He had disappeared in the same way he appeared. Bhagavan can come in the sukshma or better Arul Sarira, materialise it to do His healing work on the physical plane and then resolve Himself into the Arul body and disappear. From that monent onwards there was a complete turn in his illness for the better. He was completely cured and is now back in his lawyer's work. In His biography are reported such visits by Bhagavan to the Vellore Hospital. Mr. Charles Penn of California give us in the 'Sanathan Sarathi' an article telling us how Bhagavan visit Hospital O. P. D. Clinics in His Sukshma Sarira and blesses every patient by touching his or her hands. He pours purity and healing into them. Dr. A. Ranga Rao, the popular Ophthalmologist of Madras tells us in the 'Sanathana Sarathi' quite a few instances when Bhagavan Himself did the operations through his (Doctor's) hands. For example there was the case of an old business man of Madras, a diabetic, with very high Blood Pressure, and cirrhosis of liver having a cataract. He refused to do the operation! But one day the same patient saw him with an order from Bhagavan that he should operate. So, he was obliged to do so; but in doing so he felt the hand of Bhagavan doing the entire operation though he (doctor) was just holding the instruments. It was a complete success. Bhagavan is all the time doing operations through Doctor's hands.

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Lord Buddha had slept one hour daily, but Bhagavan does nct sleep at all. He is a marvel to us Medical men, because our human physiology does not admit of such a possibility! But He is superhuman, and therefore superhuman physiology is needed to explain it. Chellappa Swamy, in one of his early dharsans of Kadaiswamy fell into nirvikalpa samadhi which lasted 15 days and 15 nights. Excretion and intake of food were both absent. Yogis have stayed underground for many days, nay months. Balayogi had remained in samadhi for some eighteen years, opening his eyes once a year on Mahasivarathri day; he would take just one meal on that one day. He has now come back to ordinary life. There is another lady Janaki in Kerala who is doing the identical practice. There are various kinds of Samadhis. We believe that these two yogis have not yet attained Nirvikalpa Samadhi Bhagavan, the Maha Yogi, the Master of all Yogis does not require sleep.

In the field of education He is very busy. We have seen that the Uuiversities, which are intended to turn out first grade citizems are the ones where the are most restless, most violent and most indisciplined. There is something seriously wrong in Education as imparted at present. So Bhagavan has already established the Anantapur Arts and Soience University College for women on June 22nd, 1965. The Vice-President of India recently laid the foundation stone of the university hostel for women. In Whitefield Bungalow He has established another Arts and Science College. A few weeks ago the First Anniversary celebration was held over which the Governor of Mysore presided.

He gives those in want money in the form of cash. Often this is done by Him in one the following ways. He deposits the sum at the proper place and the relevant receipt is sent

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to the party in want. e. g. a certain gentleman's entire expense in India in connection with his pilgrimage to Prasanthi Nilayam had been deposited by Bhagavan in a big pharmaceutical firm in Colombo where he had an account, four months befors the pilgrimage; or He goes to the very house as an unknown guest and hands over the money. To a poor bridegroom who cannot afford a gold 'Thali' He creates one then and there and presents it. Last year a series of photographs depicting this gracious act were depicted in the Illustrated Times of India. The Hindu Saint who can turn base metal into gold, very rarely presents such gold to others lest the power leaves him

The Vidwan Maha Sabhas, established by Him are doing much work in spreading the correct knowledge and wisdom of the Vedas and Upanishads. The padasala in His Ashram is an excellent example of the old Gurukula System. The pupils live with their Guru and Bhagavan sees to all their comforts including lodging, food and clothes free as of old.

The Hospital in Prasanthi Nilayam is intended only for those devotees who believe in the use of medicines and surgery to heal diseases. Last, but most important is His work as a Divine Teacher. There is a blessed Banyan Tree, planted by Him on the hill adjoining the hospital. He had buried underneath it a 'Yanthra' which as He said will attract all sadhus not only of India but of the entire world. Ceylon pilgrims should make it a point to meditate underneath it. The biggest spiritual problem will find a solution there. Bhagavan appears in dreams and gives initiation, which can be verified to be true in the interview. On His Birthdays His whole body assumes a dark blue colour and as

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Sri Krishna, His former incarnation He gives Nayana Diksha i, e. Initiation by Sight. To all outward appearance He just looks at you from the terrace intently for quite many seconds or more. That is the beginning of a new life for the sadhaka. We shall just refer to the physical results of such an intent look by Bhagavan. The occasion was the First All India Conference in Madras. A Medical friend of mine, who had a hernia for many years was seated near me. We were both guests of a retired District Judge. At the end of the morning conference my friend saw appreciable blood in the veshti around the lower part of the abdomen. He showed it to me, and very perplexed as to the cause, went to the bath room and washed away all the blood stains. Ever since his hernia had disappeared. All that the Doctor saw was an intent look by Bhagavan for a minute or more from the platform. The presence of blood was only to show the Doctor that the needed operation was done invisibly and in a few moments. In the spiritual field we can now imagine the drastic changes in our consciousness that His look can create. Glory to the Maha Guru, to the Avatar. !

Bhagavan looks after us life after life. This is no exaggeration. John Hislop in the 'Sanathana Sarathi' of April 1970 writes that his wife Magdalena saw Shirdi Sai Baba in her first year of life in the corner of the garden of the family home in Havana. She started to toddle towards Him saying, "Dada, Dada". Bhagavan confirmed to Magdalena that her experienee was a fact and He described His costume and how He was standing. Of course it is well known that Shirdi Sai Baba (i, e. Sai Baba of Shirdi) was the last incarnation of Bhagavan. Shirdi Sai Baba had told his disciples sometimes that

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such and such a disciple, who recently died is born at such and such a place with all details. When such is the great personal interest Bhagavan takes in us, why should we fear?

When as school boys we read in the Bible under Genesis that God walked in the Garden of Eden with Adam, what a thrill passed through our minds and bodies! Did we not wonder if we in our lives, would ever have such an opportunity? Yes, our wonder has disappeared and God now walks with us, dines with us, plays with us, sings with us, teaches us, explains our difficulties and above all gives us our wants! He comes to our aid immediately during a critical illness or an accident though thousands of miles separate us. Does He not show us His omnipresence, omniscience and omnipotence in very many ways?

We must all strive our best to follow His teachings and shape out lives accordingly. Otherwise our lives will continue to be as barren as they were before we had His dharsan. May He give us all the inspiration and strength to follow Him!

His melodious voice is manly yet tinged with woman's softness. It takes us to the heavenly world when He sings. The recording tape takes His voice to any par of the world we want. This is the first time in the history of mankind an Avatar's voice, apart from the radio and television, can be heard anywhere and at any time.

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BHAGAVANS' TEACHING

See yourself in all; love all as yourself. A dog caught in a room whose walls are mirrors sees in the myriad reflections nat itself, but rivals, competitors, other dogs at which it must bark. So it tires itself out by jumping on this reflection and that, and when the images also jump, it becomes mad wiih fury. Unlike the dog and the mirror, the wise man sees himself everywhere and is at peace; he is happy that there are so many reflections of himself all around him. This attitude saves him from needless vexation.

★ ★

Like the prince who has fallen into a den of robbers and is growing up in their company, the soul has not recognized its true identity, that is all. Though the boy dose not know, he is nevertheless the prince, whether he is in the palace or in the robbers' cave. Very often he must have had intimations of his real status, a longing for the joy that was his heritage, a call from his inner consciousness to escape and assume his true position. That is the hunger of the soul, the thirst for lasting joy. The hunger of the mind can be appeased only by the acquisition of knowledge.

★ ★

A small child runs about in fear, shouting "Mother! Mother!" searching for its missing parent. The mother takes it up in her arms and the child stops crying, free from fear. He who seeks ever to serve God will immerse himself in the holy atmosphere when the glorious opportunity arrives. In that Presence no anxiety or trouble can

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disturb him. Anxiety and trouble aggravate only until the moment of attainment, then all attention is diverted to the great experience. The past struggle and travail are forgotten.

★ ★

The Light will dawn on you only after you have acquired truth, goodness, peace and love. The root cause is that the basic element is not known or experienced. How them can lasting peace be obtained? Take the lamp to the place where the darkness exists. Joy and grief are not brought about by others; they are emanations from within you. Then cure yourself and do not try to place the blame on others. Wisely start plans to cure them.

YOGA

– Dr. T. NALLAINATHAN –

Introduction

Yoga means Yoking or Union. The Atman is yoked or united to the Paramatma. This is the object of Yoga in general.

Patanjali is one of the earliest and foremost Yogis who had given us the little but precious book called Yogasutras. It has 196 sutras. This exposition is even more difficult than that of Kural.

Yoga has eight steps and hence the name Ashtanga Yoga. They are Yama, Niyama, Asana, Pranayama, Pratyahara,

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Dharana, Dhyana and Samadhi. Thirumular, the celebrated author of Thiru Manthiram, deals with these eight steps. Svetarama, the author of Hatha Yoga Deepika, gives these eight steps also, but concentrates on the first four. Where Hatha Yoga ends Raja Yoga begins. Hatha Yoga aims at the attainment of a healthy strong physical body with full control over it through the control of breath and prana. Hatha Yoga as given by Svetarama was taught by Siva to His Consort, Parvati. Mind and Prana are closely related to each other. Prana is the subtle force that moves the mind and therefore if prana is controlled mind is automatically controlled. This is the basis of Hatha Yoga as a preparation for Raja Yoga. Prana is controlled by breath and hence Pranayama is evolved for this purpose. Therefore Siva advises every would-be Rajayogi to practise Hatha Yoga first to make the body a fit instrument for Raja Yoga.

Prana is a force that exists on all planes, e.g. physical including Pranamayakosha, Emotional plane, mental plane etc. Breath should not be confused with prana, Prana is the vitality of the Sun, which also permeates all planes. The Sun is much more then material. At the moment we shall elucidate the prana on the physical level. The prana or vitality, in the form of vitality globules: (which can be seen as glistening white or rose particles) of the Sun enter our physical body through an etheric chakra and divides into five different kinds, viz. Prana, Apana, Vyana, Udana aud Samana (Chiranda Samhita). The functions of these pancha pranas are given in Ayurvedic books (e.g. Charaka). These belong to the etheric plane and have different colours. Apana goes to the bottom of the spine vitalises and is in charge of the genital organs, urination and excretion. It energises our sexual desires. But in the case of spiritual aspirants who are keen in sublimating the sexual energy into aspirants aspirants who are

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keen in sublimating the sexual energy into spiritul power (ojas) and especially those who practise Ashtanga Yoga, the Apana enters the sushumna which is a narrow longtitudinal cavity that runs along the centre of the spinal cord. It now runs upwards to the brain to where this cavity (sushumna) goes. In the hind brain it is called the 4th ventricle. It goes up into the third ventricle aud branches into the 2 cerebral hemispheres as 2 lateral ventricles. From the sushumna and ventricles runs the etheric stems of the wellkuown chakras viz. Muladhara, Svadisthana, Manipura, Anahata, Visuddhi, Ajna and Sahasrara or Brahmarandra. The name chakra is given to the wheel-like arrangement at the tip of each stem.

Clairvoyants like C. W. Leadwater tell us that the very colours of the apana rays change most in the earnest aspirant. The apana rays in the ordinary person are orange–red tinged with purple. The former colour changes in a successful yogi to yellow and the serays go up to the brain and stimulate the intellect. The red rays are converted into crimson rays, which increase the unselfishness of the sadhaka. The dark purple rays are changed into pale violet which quicken his spiritual nature. All Yoga books tell us that when we perform purna Kumbhaka (i.e. retention of breath at the end of inspiration) the prana enters the Sushumna and goes upwards. Really it is the Apana rays that go up as we have explained. The reader must please remember that the word prana may refer to the general 'vitality' energy of the sum or the first ofits five divisions (Prana, Apana Vyana, Udana and Samana)

Now this prana viz. the first prana of the pancha prana is also arlled prana. It goes up to the heart, vitalises and presides over the heart functions. Some of these rays go up to the Sahasrara Chakra. Here these rays meet the Apana rays.

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Now we shall consider the relationship between prana and will. Vyana is the prana that runs along all nerves. If this prana is removed from nerves e.g. the nerves in the forearm by mesmeric or magnetic passes, feeling of pain in that forearm is temporarily lost. This can also be done by more will without mesmeric or magnetic passes, of course with the consent of the subject. This shows that prana is under the control of will.

Again, when there is insufficient prana coursing along the nerves of a person, he is fidgetty and restless; he cannot rest at peace in any one position. The mind follows suit; it is also restless, But when enough prana is supplied e.g. by Pranayama or by a capable yogi the man becomes steady and is no more fidgetty. His mind also attains peace. This is the reason why control of prana (or Pranayama) forms such an integral part in Yoga. Hysteria is a disease that clearly shows the effect of mind on prana. In this illness one may temporarily lose vision or hearing or even suffer from paralysis. The mechanism is unknown to orthodox medicine. What really happens is that the patient removes by his or her subconscious mind the prana running along the optic nerve or the motor nerves concerned. The following instance makes it clear. A wife had been giving daily enema for ten years to her hypochondriac husband. Her subconscious revolted and after 10 years removed the prana from the motor nerves supplying the muscles of both her legs. This resulted in paraplegia. She couldn't walk and therefore got rid of the trouble of giving enema daily to her husband.

Udana is the prana that gose to the Visuddhi Chakra in the throat. It then goes to the Sahasrara in the crown of the head. Samana is the prana that enters the Manipura Chakra and energises all digestive processes.

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Raja Yogo, the Kingly Science of Yoga, is chiefly concerned with the last 4 steps of Ashtanga Yoga. Viz. Pratyahara, Dharana, Dhyana and Samadhi. It consists primarily in stopping the modifications of the mind in order to attain Samadhi.

Patanajali divides his book into 4 sections. Since Samadhi is the culmination of Yoga, the 1st section deals with it and is called Samadhi Pada. The different kinds of Samadhi are explained. The second is called Sadhana Pada. Here the philosophy of klesas (afflictions) is discussed and the different practices including Yama, Niyama, Asana and pranayama are described.

The third secton is called Vibhuti Pada. It deals with Vtbhutis or Siddhis or miraculous powers attained by the Yogi. The fourth section is called Kaivalya Pada, because it deals with Kaivalya or Mukti.

(to be Continued)

BHAGAVAN on 'What is a Good Government'

Our Secretary Mr. K. Thiyagarajah visited 'Brindavan' at Whitefield, Bangalore on 30th April this year and at the end of his personal interview with Bhagavan he was asked, "What is a Good Government?"

Mr. Thiyagarajah: After long thought, answered 'Any Government that follows the Path of Dharma is a good Government.''

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Bhagavan : 'No' and turned to the Indian Lady seated opposite to Mr. Thiyagarajah.

Indian Lady : 'Any Government headed by Bhagavan will be a Good Government.'

Bhagavan : 'That is only for God-Men' Turning to Mr. Thiyagarajah;

He continued : 'A Good Government is one that will make the people to govern themselves.'

Mr. Thiyagarajah : 'That is not practicable.'

Bhagavan : 'Why do you say so?' If a meal is placed before you, you must eat it before giving your opinions on it.'

SIVA PUJA

— Dr. T. Nallainathan —

Preliminaries.

We are blessed that our Siva Agamas have shown us a direct method of worshipping Shiva, i. e. worship without an intermediary called Brahmin Priest, as in our Hindu Temples in Ceylon and South India. In Benares and quite

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a number of North Indian Temples Hindus of all castes can perform Pujas directly to a Shivalingam. In Kasi it is the chief Shivalingam to which all are allowed to do puja, but not in the others.

There are only four (ritualistic) initiations in Saivism. The first is the Samaya initiation. i. e. the one that admits one to Saivism. Anyone who is keen to have it is given that by the Guru. He is expected to follow the rules. e. g. Purity, Cleanliness, Vegetarianism, Truthfulness etc. The second is the Viscsha Initiation. This entitles the candidate to perform Sivapuja and if this puja is offered most sincerley and earnestly the sadhaka in due course can talk to Shiva. For a start a picture of Shiva or Nadarajan should be placed on the dais (small platform on which the Lingam is placed), facing the Sadhaka. His eyes will first move. Later they will move in many directions. e. g. if they move upwards, it indicates that the students should look up more to the Deity in his day to day life. If the eyes are stern it shows that the student is callous about matters in his life, it is a warning. Later the month of the picture moves in movements of smile or laughter or anger. Still later the face and head make gestures and lastly the entire body moves. A question may be put to the Deity at the end of the Puja and a deific answer is obtained. The greater purity of the Sadhaka earns a more correct answer. For example anger, lust, hatred, malice, jealousy, pride should be got rid of gradually. There must be an all - embracing love. The latter earns a correct answer. When Bhagavan once created a ring with His photo embossed in the precious white stone and gave it to an associate member of our Colombo Samiti He told her that His eyes will move. The writer explained to her the significance and implications of His statement.

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Students who are still at college and who are too young to do Siva Puja and who incidendally cannot get all that they went for such a puja (since parents won't give money for such purposes) are advised to sit before the photo of Bhagavan and pray looking all the time into the eyes of Bhagavan. The results are quick at that innocents age. If the students is not studying sufficiently the eyes will move downwards quite a few times indicating that he should study his college work. If he goes on in a narrow lonely way the eyes will move outwards and inwards suggesting that he should look around and see all that happens in his environment at home, school and elsewhere. This contemplative look into Bhagavan's eyes will help him substantially when he practises Sivapuja later. It may be asked as to when and where this privilege of talking to Shiva will be obtained. The talking may take place in the Puja Room or in a Temple Vigraham. The time when it will occur depends on God's grace. At the most unexpected time and place God will shower His grace. While the aspirant looks at the photo or Vigraham there will be a sudden movement of the eyes first, later of the face and body. Meditation must find an important place in the puja. If the candidate does only the ritualistic part of the puja, what we have referred to above, which is a most vital privilege and blessing of a puja, will never fructify. Prayer is the essence of Meditation. We shall refer to this later.

All Saivites irrespective of caste are allowed the study of the Agamas and of Sivapuja. The Aryans allow only the first three castes to study or to listen to the Vedas. But this was not the case in the Rig Vedic period. During the period of the Brahmanas this hereditary classification of castes set in. Bhagavan told the writer that a Soul has no caste nor sex.

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Therefore He is uncompromising in His opinion that all castes should be freeto study the Vedas; and He goes further to say that a Harijan has the right to officiate as the high priest in a temple, provided he has been trained for it. Glory to Bhagavan!

We are noted for our liberality from times immemorial. Recently in Jaffna vested interests and ignorance are trying to imitate the folly of the Aryans. India admits all castes into temples and if a Temple trustee refuses admission to a Harijan I learn thet he will be fined a thousand rupees in a day or two. The same law should soon operate in Ceylon. However, everyone even tody in Ceylon is allowed to perform Sivapuja in his home.

On every Mahasivarathri Bhagavan brings forth, through His mouth from the stomach, at least one Shivalingam. Only an apple tree can bring forth apples. So, only Siva can produce Shivalingams. Shri N. Kasturi told us that the Shivalingam appears in Bhagavan's stomach about 2 weeks earlier. He may then get fever. Only those who practise Sivapuja can aspire to be recipients of such a divine Shivalingam. These articles in series are designed to stimulate interest and a proper understanding of this most precious Sadhana in Saiva Siddhanta.

A householder has to run his family. He can only try his best to become desireless by following his dharma. Sivapuja is just the discipline and Sadhana needed for him. He is allowed to fulfil his obligations to his wife and children.

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AT THE LOTUS FEET OF THE BHAGAVAN

— V. SIVASUBRAMANIAM —

A yearning of mine for some time to have the privilege of Darsan of the Bhagavan was realised a fortnight ago. Arriving at Whitefield on the morning of 16th. June in the company of a resident of Bangalore, I was informed by the volunteer at the gate of the residence that the Bhagavan was not giving Darsan that morning. That information was disheartening. We, nevertheless, decided to stay on for some time, hoping that He may change His mind, and He did! Within ten minutes He came out, to the great joy and relief of the large number of men and women assembled outside the gate. I had the thrill of being greeted by Him as He came out and being blessed with gift of Vibhuti which He materialised by the Wave of His Hand. His very presence exuded Joy and Peace.

In the evening, after Darsan, I was privileged along with seven or eight others to be called into His Audience Room to sit at His Feet and to an inspiring Discourse lasting over one and a half hours on many subjects, ranging from Marriage to Realisation of God. Speaking in English, on the subject of marriage He said: "There is only one caste in this world—and that is Humanity. There is only one religion in this world—and that is Love. What matters in marriage is not casteo or religion as ordinarily understood, but Character".

Speaking of wealth and poverty, Hh posed the question, 'Who is the richest man in this world?' and vouchsafed the

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'The man who is satisfied'. Correspondingly, 'The poorest man', He said 'is the man full of desires.'

Hh then emphasized that for the Realisation of God, the cutting out of the Ego is a sine qua non, and pointed out that in the Cross of the Christian religion the horizontal bar symbolically crosses out the 'I' the Ego in man, as the means of Salvation. He stressed the importance of cultivating Truth and Love.

At the end of the Talk while discharging us He granted two of us (Dr. Baskaran, the Director of public Instruction in the State of Kerala and a very ardent devotee of the Bhagavan of many years' standing, and myself) the boon of a further Audience the next morning. The next morning too, we took our position along with about a hundred others near the gate, full of eager expectancy. After Darsan had been granted to all, He summoned about nine of us into His room and we sat at His Feet as before. Among those summoned was a Russian lady who was apparently a seeker after Truth. She asked many question and He answered them with enthusiasm and infinite patience. Dr Baskaran acted as interpreter at His request. In the course of the discussion He materialised a ring with an engraving of His portrait on it and put it on the ring ringer finger of Dr. Baskaran. On the Russian lady expressing a keen desire to have some memento herself, He materialised and gave her a locket containing a picture of Himself in robes of the samn colour that He was wearing then. The interview which began at about 10-30 a. m. went on till 12 noon. The Russian lady was then discharged and some of us were thereafter granted the privilege of brief private interviews.

At the end of my interview, He was pleased to bless me again with Vibhuti which He materialised. I reluctantly took leave of Him, marvelling at His infinite Grace. It was an altogether exhilarting and never-to-be-forgotten experience.

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Gleanings from Sanathana Sarathi

(1) Sri Kaksh Kumar, a divisional inspector of Schools in North East India, has a habit of getting up at 1 a.m. and reading for two hours. Without his knowledge Bhagavan had sent him three books of His, but since he considered them as trash .he didn't read them. One night at about 2 a. m. he saw Bhagavan seated near him in a chair; he was not frightened by the sudden appearance. Bhagavan requested him to read the books he had sent him and disappeared. So he read and found them full of experience and wisdom; they were not mere theoretical words of philosophy. The next time Bhagavan appeared before him at the same time, he confessed his great admiration for and appreciation of the Books. Bhagavan advised him to translate them and disappeared. He tried it, but the language ADI was not rich enough to lend itself for a satisfactory translation. Bhagavan appeared a third time at about 2 a. m. and encouraged him to continue the translation. To his great surprise the translation became quite easy.

(2) Bhagavan went to the Great Somanath Temple with His Devotees and by the wave of His hand a Sparsa Lingam, which was hidden in the earth under the main Big Lingam. It is as bright as the Sun. The photograph shows it. The quotation about it from Skanda Purana runs as follows: II (82–33)

"It is a Swayambhulinga of great prowess, as bright as the Sun of the size of the Egg of a hen situated under-ground." The Temple associated with

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the penance of the Pandavas and the Divine lives of Krishna and Balarama, had been demolished by foreign conquests more than once. The great Siva Yogis, knowing that the temple was not safe, kept this lingam hidden underground. The present temple is built for the sixth time. Bhagavan has given it in charge of the High Priest, since it is quite safe now, so that all devotees can worship with wonder its Sun-like brilliance. Is this act of Bhagavan not sufficient proof that no future invasion of India is possible? Hail Bhagavan!"

This new temple called Mahameru Prasad has its entrance Gopuram named after the late Jamsaheb of Nawanagar, the president of the Somanath Trust. The Rajamatha of Nawanagar was happy that Baba had agreed to inaugurate the Gopuram, and is still more happy when Bhagavan brought to light the real Somanath Lingam that lay hidden for centuries.

Felicitations from Dr. K. Somasundaram Chairman of the Jaffna Samithi

'May your esteemed Prasanthi become an organ that will confer and bestow the eternal Prasanthy–Peace of mind to all Humanity with-in and outside Ceylon by inculcating the norms of Moral conduct. This is one of the best services that your Colombo Samithi could render at this stage of spiritual decadence.'

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ACTIVITIES OF SATHYA SAI ORGANISATIONS IN CEYLON

1 COLOMBO SAMITHI

Activities are held at the Sivananda Nilayam
Rudra Mawatte,
Colombo-6.

(a) On Every Poya day

(i) 5.00–6.00 p. m. Bhajan Training Class Conducted by *Dr. (Miss) A. Ganesaal*

(ii) 6 –7.30 p. m. Bhajan

(iii) On Full Moon Poya Days

4.30–6.00 a. m. Nagara sankirtanam
5.30- 6.00 p. m. Pada Pooja

(b) On Every Full Moon and New Moon Poya Days

(i) 6.30–7.30 a. m. Practical Yoga Classes conducted by the Chairman

(ii) On New Moon Days

4.30–5.30 p. m. Study Circle conducted by *Sri A. C. Nadarajah* Advocate.

(c) On Poya Days other than Full Moon aad New Moon

10.00–11.30 a. m. Sanskrit Class conducted by a Graduate – Teacher

Often there are short talks given before the Bhajan by the Chairman.

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(d) Contributions for Flood Relief in the Batticaloa district.

(e) Visit to Mental Mospital at Angoda on Deepavali Day-by the Bhajan group of the Samithi to conduct Bhajan and distribute Prasadam for about 300 patients.

(f) BHAGAVAN'S Birthday Celebration on 23rd November. is always celebrated at the Saraswathy Hall Bambalapitya with Pada Pooja Bhajan and Discourses.

In the Morning Poor feeding is conducted at the Saiva Mangayar Kalagam Hall for about 500 to 750 people.

2 COLOMBO NORTH

Sat Sangam at 109, Barber Street, Kotahena,

(a) On every New Moon Poya day
4.15–6.00 a. m. Nagarsankirtan

(b) On every Thursday Bhajan at the above address.

3 COLOMBO MAHILA SANGAM

at Sivananda Nilayam,
Rudra Mawatee,
Colombo-6.

Course of weekly First Aid Classes held
Distribution of Rice, Foodarticles and clothes to 82 poor people.

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Contributions sent to the Victims of Palaitivu Boat tragedy victims.

Milk Foods to needy infants.

Free medical aid when needed.

4 COLOMBO BHAJAN CENTRE AT

335, Galle Road,
Colombo-4.

Every Thursday 6.00–7.30 p. m. Bhajan

5 JAFFNA SAMITHI

(a) Every Thursday evening
Samithi Bhajan in Devotee's homes

(b) Every Poya Day Morning Nagarasankirtan

(c) There are also four Bhajan Mandalais, at Inuvil, Kandarmadam, and Chavakachcheri, and One Mathar Sangam at Kokuvil

6 MATALE SAMITHI AT

No. 3/1, Kings Street,
Matale.

Bhajan on Every Thursday.

7 BATTICALOA SAMITHI AT BATTICALOA

One Sat Sangam at Bar Road,
Batticaloa.

Weekly Bhajans are held regularly.

8 RATNAPURA SAMITHI AT RATNAPURA.

hold their Bhajan weekly.

Editor will be happy to receive articles and information of activities of other Sai Organisations.

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